

THE  
SHAYER'S  
NEW  
SERMON  
FOR THE  
FAST DAY.

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RESPECTFULLY INSCRIBED  
TO THE REV. AND LABORIOUS CLERGY  
OF THE CHURCH OF ENGLAND,  
BY THEIR HUMBLE SERVANT,  
PASQUIN SHAVEBLOCK, Esq.  
SHAVER EXTRAORDINARY.



I'll SHAVE 'em like a punish'd Soldier, DRY——  
No killing Swine shall make a sweeter cry.

PETER PINDAR.

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THE THIRD EDITION.

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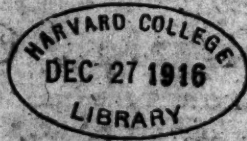
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**G. F. PARKMAN FUND**





*To the Rev. Learned, and Laborious  
Clergy of the Church of England.*

MOST REV. RIGHT REV. AND REV. SIRS,

*THE following Composition is humbly submitted to your use, and in particular to the use of such of you as are not in the habit of composing Sermons for yourselves.*

*The Author flatters himself, that though he is not of the Clergy, yet as he is of the Cloth, and has shewn in the following pages the close connexion that subsists between the two professions of Preaching and Shaving, that he shall give no offence by writing a Sermon, since he freely admits the privilege of the Clergy to shave both themselves and others.*

*While the M.S. of the following discourse was at the Printer's, a Demon of the house of Ink suggested a very unreasonable suspicion, that the Author was not sufficiently sincere and earnest in his defence of the "present just and necessary war," but rather intended to be ironical:—now, to remove every such injurious and unreasonable suspicion, the Author positively declares, upon the word and honor of a Shaver,*

*1. That many of the arguments he has used, both in defence of the present War and Government, are such as he has heard from both Divines and Lay-men;*

## DEDICATION.

—that they are the best he has been able either to devise or collect—and farther, that they are, in his humble opinion, the very best that the cause possibly can admit of.

2. That he subscribes to the belief of the justice and necessity of the present War ex animo; and that he believes it to be so in the literal and grammatical sense, as much, and as truly, as the generality of the worthy Clergy of the Church of England believe the whole and every part of the XXXIX Articles, to which they have so repeatedly subscribed and sworn.

3. That he approves all and every thing in the present existing government of this country, as cordially and entirely as the same clergy do all and every thing contained in the Book of Common Prayer, &c.

Trusting that this explicit declaration is sufficient to do away every ill-natured doubt or suspicion, that has been, or may be suggested, the Author subscribes himself with the greatest deference and respect,

Your most humble Servant to command,

On the present, and all future occasions,

PASQUIN SHAVEBLOCK.

From my Office, Barbers' Hall,

-in February 17, 1795.

THE  
SHAVER'S NEW SERMON.

EZEKIEL, V. I.

"Son of man, take unto thee—a Barber's  
Razor."

I TROW, my brethren, that ye all know the language of the prophets to be highly figurative and allegorical—and if not, you know that we gentlemen of the *Cloth* (for such are shavers, as well as clergymen) claim the privilege of allegorizing and spiritualizing any passage that we know not otherwise to explain. You will therefore, I hope, readily allow me to take the words of my text in such a sense as best suits my purpose; and to suppose, that when the prophet was commanded to take a barber's razor, it was with a figurative intent, and that he was not so much to perform the part of a literal, as of a *moral* shaver: also, that the *razor* implied the sharp reproofs he was to administer, and the severe judgments he was to foretel\*.

I shall not, my beloved, trouble you with an explanation of the context, not only because it is unnecessary, and we shavers do not love unnecessary trouble; but chiefly because

\* Isaiah vii. 20.



it might be dangerous to my auditory, since long naps in a cold church so early in the year, are certainly unwholesome; and yet it cannot be supposed, a whole congregation could resist so tempting and fashionable an opportunity of repose.

I shall therefore, my brethren, proceed immediately to my text, and endeavour, first, to EXPLAIN the allegory—and secondly, to APPLY the moral.

Now, I trow, that ye are sensible of various sorts of shavers—but for brevity sake, I shall notice only three or four of the principal.

And I. OF CLERICAL SHAVERS.—I said the old prophets might be compared to shavers, among other reasons, on account of the fidelity, closeness, and severity of their censures and reproofs, which were not confined to the lower orders, *as among us*, but liberally scattered even in courts and palaces; but it would be a very unjust reflection to insinuate such things of the clergy of our own day. Far be it from them to adopt the coarse language of the prophet unto Ahab—"Thou and thy father's house have troubled Israel:"—or of that other to David, after having painted the vice of cruelty and oppression,—"Thou art the man."

But then, there are other respects in which our clergy may very properly sustain the character of shavers. Now I wot, that to make a complete shaver, it is necessary that a man *lather* well: and who, my brethren, more eminent in this branch of the art than the worthy clergy of the Church of England?—Do they not lather us with encomiums on the constitution of the established church—on the divine excellency of her hierarchy—on the exactness of her discipline—on the sublimity of her services—the orthodoxy of her creeds—and the ability and piety of her priests?—And verily, my brethren, do they not also shave us? Do they not shave us by tythes and first fruits?—by Rectors' rates, and Lecturers' rates?—by briefs and collections? Ah! my brethren, who can deny them equal praise for plentiful lathering and close shaving?

The wicked people in France, my brethren, have turned tables upon their clergy, and (like a certain frolicksome peer \*) have shaved their shavers with a vengeance. Till of late, the Catholic clergy have borne the first character for close shaving; but the rebel Convention have retaliated, and have shaved not only the clergy, but in the coarse stile of the old Reformers, have shaved the "old Where

\* The old Duke of Newcastle, of facetious memory.

of Babylon" herself—in more modern language, our venerable "Alma Mater."

The same people have invented a new shaving machine, of very sharp and expeditious execution (called *La Guillotine*), but this, it is hoped, will never come into general use, as it would totally ruin our profession.

II. Another class, my brethren, are LEGAL SHAVERS, and these have been in all ages remarkable for close shaving—"their words are smoother than oil, but their tongues are like sharp razors." The only defect (if it may be called such) in these gentlemen shavers is, that they are apt to be rather tedious in the previous part of the operation. I have known one of these artists, of no small eminence, to be *nine hours* in *lathering* a HARD OR HORNE-Y beard, without being able to take it off properly at last; but this must be rather imputed to the want of proper TOOLS, than to any deficiency of skill in the practitioner.

III. POLITICAL SHAVERS. Now, I wot, my brethren, that all shavers are great politicians; and make more news than the Editor of a Gazette; But those I mean may be divided into two classes,—those who shave the *People* in general, and those who shave their *Superiors*.



- What are Ministers of State, my brethren, but political shavers? who exert their dexterity in lathering the people with fine representations of their political prosperity, and then shave them with new taxes—who flourish on the advantages of peace, and then declare war—who extol the blessings of a free constitution, and send people to prison to enjoy it? The English nation hath been very happy in a succession of eminent shavers in this line, from Cardinal Wolsey to lord North—but “farther, this deponent saith not.” But then, my brethren, there are other shavers, who, without a proper licence, or regular education, undertake to shave even Ministers of State themselves. Ye have heard of a *Staymaker*, who was rash enough to do this, even without a previous lathering—the consequences, my brethren, ye know, and some will feel as long as they have faces; for I trow, he was a close shaver, and his razor bore a keen edge, though somewhat rough.

IV. There are MILITARY SHAVERS, who cut down an host of enemies, with as little remorse as we mow a beard, and for the same reason—namely, because it is their trade. They are regularly bred to it, and a most natural and useful profession—yea a necessary,

and therefore a just one, it certainly is. For, consider, my brethren, the state of nature is a state of war. Peace is a mere refinement—the fruit of speculation. Merchants, tradesmen, and manufacturers love peace, from motives of interest, because it circulates their wares; and supine, timid, and philosophic minds, wish not to be roused out of their repose. Uxorious and covetous men, all women and children, are attached to peace; but not so the tribes of uncultivated Indians, or the hords of itinerant Arabs—they are born in a state of war, and continue it from generation to generation. . . This shews it to be natural to man, and the scriptures confirm this, by comparing us to wolves and tygers, and other wild inhabitants of the woods, which indeed some of us very much resemble.

War is also useful, yea absolutely necessary. For it is calculated, that the males born exceed the other sex nearly as ten to nine, and that this provision is made by nature, for this very purpose—as St. Peter says, “they are brute beasts made to be taken and destroyed.” Indeed we all feel the necessity of this, for after but a few years peace, how are we overrun with inhabitants! Did we not all complain of this? Were there not more tradesmen than could carry on business, and more

labourers than could find employment? Was not every mechanic art overflowing, and provisions growing scarce? and do we not yet make the same complaints? Now war is a certain remedy for all these evils; and will, no doubt, if properly persevered in, sufficiently reduce us. Peace also increases riches, and encourages the hoarding money; but war circulates it, and brings it out of the misers' coffers.

There is another danger of long peace:—during peace there is little opportunity for inventing new taxes, or encreasing old ones; consequently, after a few years longer, it might be dangerous for a Minister to attempt it. People would complain of innovation, than which nothing is more to be dreaded; but by the war these matters will come in course, and be thought no more of than other common phenomena. Thus with us a sharp thunder storm alarms and terrifies thousands; but in climates where these happen daily, they are no more to be apprehended than April showers.

There are also numbers of people who cannot be employed in time of peace; particularly soldiers and sailors, who are supposed to be guilty of more than half the robberies



committed in peaceable times, and therefore we are obliged to hang so many of them every year.—Again, thousands of half-pay officers, Chelsea and Greenwich pensioners, &c. barely subsist in time of peace, and if not for a war now and then, would totally forget the duties of their professions. Paymasters, agents, and contractors also, in such times, must starve, or seek less honourable, or at least, less profitable employments. Even Archbishops and Bishops, if not for war occasionally, might forget a material branch of their duty, that of making Forms of Prayer and Thanksgiving, which are very seldom wanted at any other time.

But one of the most important things of all, is, that war encreases the influence and advances the dignity of the crown—it spreads the virtues of “our most religious and gracious king,” where otherwise his name was perhaps unknown; and at the same time it produces, in the increase of every thing, such a general content among the people as nothing else will. It brings home, when successful, as we always are, such quantities of rich booty and prize-money that many feel their interest in it, and bless the sound of the trumpet—and in the present instance, it is notorious what accessions of wealth and glory it has already

brought us. To say nothing of our great increase of population by French and Dutch emigrants—nothing of the arrival of a royal family, almost as numerous as our own—nothing of our acquisitions on the continent and in the West-Indies :—the last *glorious* campaign alone hath in one conquest richly repaid all our expences, by adding another crown to the head of our amiable sovereign—and another kingdom to his dominions. And should the sad reverse of fortune even rob us of the invaluable island of Corsica, there is no doubt but we may preserve the title of it along with that of king of France; and retain the appointments of governor, secretary, &c. at least as sinecures, to reward the zeal and fidelity of his majesty's friends.

Once more, the employment war affords to all classes abroad, is the best preservative of peace at home. For, in times of peace, turbulent and busy people get to speculation, and talk of reforms and innovations, which are always troublesome and dangerous to government; but certainly those who are fighting abroad cannot breed sedition at home.

And if war is necessary (as I hope I have proved) for England, how much more so for some other nations? What could the heads of the German and Russian empires do without

it, where men swarm like insects, and would totally eat up the country, or at least the *government*, if not in time prevented? War is to them like the friendly nipping frost to the insect world, which destroys its millions, and yet always leaves enough to propagate fresh millions for death the following year.

Now if war be necessary, it is absurd to question its justice; since what is absolutely necessary cannot be prevented. Indeed, it would be as absurd for soldiers and sailors to question the propriety of a war which his Majesty's Ministers make, as for us to dispute whether our customers need shaving when they desire it. And *who* their enemies are, or *why* they are such, is of no more consequence to them, than it is to us, what is the particular colour or subsistence of the hairs we subtract from our customer's chins.—I do not say this, however, as if there could be any doubt made of the propriety or expediency of the *present* war in particular, since *that* is sufficiently notorious.

This leads me naturally, my brethren, to APPLY my subject to the present time and occasion—and I would just observe, *That this is a FAST day.* Fasting, my brethren, is either to eat fish, or to eat nothing; the former is more fashionable, and recom-



mended by great examples—but the latter is what I take the liberty to recommend, particularly to the dignified clergy, members of corporations, and parish officers, who would find it an admirable remedy for surfeits, the gout, corpulency, and indigestion; and besides admirably calculated to inspire a degree of sympathy for poor curates and shavers, who, alas, are obliged to fast too often, when it is neither prescribed by the church ritual, nor his Majesty's proclamation.

2. It is a day of PRAYER and CONFESSION. We have, indeed, my brethren, many wicked people among us, who neither worship God nor the King; sons of Belial; members of corresponding societies; Painites, Jacobins, and Republicans. But then how ought it to encourage us, and dispirit our enemies, to see the piety displayed on this day! To see bishops on their knees—to hear lawyers make confession, and ministers of state promise to amend their ways, must be very pleasing to the true friends of their country.

3. I would justify the occasion of the *present* FAST, namely, to pray for the *destruction* of our enemies, and a *continuation* of our successes, in the prosecution of this “just and necessary war.”

I am aware that the Quakers and some other sectaries object to war in general, as *inhuman* and *unchristian*. These chicken-hearted souls cannot enjoy the triumphs of a battle; the glorious scenes of storming a castle, or burning a town have no charms for them; they hear no music in the roaring of cannon, the clang of arms, the cry of the vanquished, the shrieks of ravished women, or the groans of dying soldiers:—nay (poor timid creatures!) they could not even be diverted to see our soldiers toss the French upon their bayonets, as at the late *sortie* at Nimeguen\*.

As to war being *unchristian*, nothing can be more contrary to matter of fact; since no people are more fond of war than christians; and religion has certainly occasioned more wars than all other subjects. Besides, can that war be unchristian which is supported by twenty-five christian bishops at home, and ten times as many equally pious prelates abroad? Are not all our wars commenced by solemn appeals to Heaven? And are not all our victories celebrated by public thanksgivings and Te Deums? Nor is this a novel practice—the court of Rome celebrated with public rejoicings, the massacre of the protestants at Paris in 1572, just as the court of Petersburg in

\* See Sir Richard Hill's Speech, p. 19.

1794 sang Te Deum for the burning of Warsaw, and massacre of Praga.

I know also that there are some silly discontented people, who though they approved of the war at first, begin to be tired of it, and pretend that it is *unpopular*, that the nation is *impoverished*, *trade and manufactures* at a stand, &c.—But can any thing be more ridiculous than these pretences?

Is not Mr. Pitt the most *popular* Minister this country ever produced? and is he not supported by a *virtuous* aristocracy, by the *holy* bench of bishops, and by the *independent* representatives of almost all the *Boroughs* in the kingdom?

But it is pretended the Nation is poor, and the war *expensive*. That War in general is expensive must be admitted; But the present war has been remarkably economical. Mr. Pitt himself assures us, that it has not yet cost the nation more than *thirty millions* sterling, (though some say fifty) and that *they* have been very “fortunately” laid out, since they have not only purchased such advantages as I have enumerated, but have also put our enemies to a much greater expence.

As to the *poverty* of the nation—can that nation be poor, that is not only able to support its own government on so splendid an establish-



ment as ours is, but also to pension or subsidize most of the grand European powers round about? Can that nation be in danger of wanting money whose Prime Minister is able to borrow on the public credit twenty-four millions sterling in one morning? or can our credit be bad, when all the money lenders in Europe honor British security above that of other nations?

The nation poor, thou fool! Examine our *Red-book*, and see how many hundred thousands a year the generous English nation gives to placemen and pensioners for doing nothing. The nation poor? See how readily and easily our parliament votes as many million of taxes as ministry please to ask for, and without giving themselves the trouble to ask why.

The nation poor? Go to the gaming houses and see how many thousands are sported there every night—go to the Bank, and see gold and silver, as in the days of Solomon, like the stones in the street for plenteousness.

But it is also pretended (and with equal truth!) that we are as much in want of men as we are of money; and that it is with the greatest difficulty either our army or navy can be recruited: while on the other hand our manufacturers and mechanics are starving by thousands for want of work.—But these positions

happily contradict and confute each other. For if there are so many out of employment, how can we be necessitated for men? Or how can we suppose any number of men to remain unemployed while our government gives such encouragement, both for land and sea service?—Present Pay, good quarters, twenty guineas bounty money, a chance in the lottery, and, may be, Christian burial.

Indeed it has been calculated, that from only two manufacturing towns (Manchester and Birmingham) we have not enlisted less than sixty thousand men, who, from weavers and button makers, have commenced “aspiring heroes,” put on “a laced coat and a smart cockade,” wheeled right and left, and marched on—to glory!

And as the new *Poll-Tax* will most probably in its operation, considerably reduce the respectable corps of Hair-dressers and Shavers (which are reckoned at about fifty thousand) we hope they will prove a valuable acquisition to the army; especially as the smell of powder and the sight of blood are not likely to be so offensive to them as to young recruits in general; and they will be so provided for by the end of the war, that few of them will have occasion to resume their old profession.

Or should they be refractory, and refuse to

enter, have we no method to compel them? Have we no crimps nor crimping houses? No cellars, no gags, no fetters? And have not Ministry, by the suspension of the *Habeas Corpus* act, a constitutional right to send them where they please? or detain them as long as they think proper? \*

Or if any more daring spirits presume to

\* One of the new Prophets, whose Narrative is as incredible as his predictions, has attempted to persuade us that the following is the method made use of to raise the new independent companies.

The author says, that in his present capacity of an apothecary at Bristol, he was called to attend about seventy sick recruits, just brought from Ireland, and for whom a humane gentleman had fitted up a temporary hospital. From these men he received the following account:

“The colonel of this regiment, who, with his family, possesses great part of the county of Mayo, perhaps thinking to recommend himself to the notice of Government for his loyalty, &c. &c. in quickly raising a regiment, by deceit, obtained his commission. He had recourse to the most vile and wicked means of trappanning, kidnapping, and even carrying men away out of their beds, in the dead of the night, to the horror and distress of their families; others were seized in the street, dragged down into cellars, and there kept till a sufficient number were collected to march off to the barracks, which I understand one of the colonel's old houses served for; where the men were so closely confined, that they had not liberty to go out, even when necessary; the consequence was, their own filth polluted their health, and produced a fever, as contagious almost as the plague, though not so fatal.

“I enquired



violate good order and interrupt our officers in their duty, have we no gibbets whereon to make examples of national justice, and hang the rioters ?

As to our *Commerce*, it may be a little impeded by the capture of our ships, and the manning of our Navy ; but “ PERISH COMMERCE ! ” whenever it shall stand in compe-

“ I enquired of the men if there was not a justice of peace in the neighbourhood, to whom they might have made complaint of their treatment ; or why they did not complain to the justice who attested them. They said they were not attested till they were brought before the colonel’s father, who was a justice, and who, when they asked for the bounty, seeing it was impossible for them to do otherwise than be soldiers, would lay a purse of guineas on the table, saying, “ *There, my lads, there’s money enough, sign this ; make your attestation, and then you shall have it.* ” Which, when they had done, the purse, with its contents, was put up again, and they were told they should be paid all on joining the regiment : but they were defrauded in that too ; for instead of money, the receipt they had signed at the time of attesting, with a bill for clothes and necessities, were produced, and they were told, there was nothing coming to them but a few days’ pay.

“ With what courage or spirit can such men stand before an enemy ? What stimulus have they to make them fight for the preservation of the property or lives of their oppressors ?—Are *these* things likely to bring a blessing upon a nation ? Are *these* things worthy a nation professing to be christians ? If these are the fruits of Christianity, it is time the system should be abolished.”

BRYAN’S Testimony, p. 38.

sition with the interest of the court, or the honor of the crown.

Another insinuation thrown out to discourage people in the prosecution of the war is, that the nation is almost three hundred millions in debt already, and likely to be more involved by its continuance. So much the better ! The vulgar are frightened at the idea of being in debt, because they know that for a few pounds, especially if owing to the crown, they may be condemned to perpetual imprisonment. But the great know better : they know that more than half their fame and consequence is owing to their getting indebted with a number of tradesmen, who attend their levee as regularly as they do that at St. James's. This makes the idea of a national debt terrible only to weak minds, who are foolish enough to torture themselves, either with thoughts of payment, or the consequences of insolvency, neither of which can ever affect the great.

If it should be here enquired, what are the objects of the present war ? I reply, the most grand and important imaginable. Such as —to rebuild the ancient hereditary throne of FRANCE, and to replace thereon the august and honorable house of BOURBON :—to restore the venerable Gallic church, to recal her priests to her altars, and rekindle her sa-

cred fires :—to reinstate the ancient nobility of France in their family honors, and (if possible) recal “ the Age of Chivalry : ” — to stem the torrent of republican enthusiasm, rebellion, heresy, schism, and other evils, which the rebel Convention have poured throughout that unhappy country :—To revive the spirit of Loyalty in La Vendee, and to recal “ the Swinish Multitude ” to their duty and allegiance.

To these objects we may now add—the restoration of Flanders and Brabant to their rightful owners—the expulsion of the Sansculottes from HOLLAND, and its restitution to its lawful sovereign, the STADTHOLDER. Nor is this all, we have not only to restore the deprived powers, but it equally requires our zeal and exertions, to preserve the remaining thrones of Europe in Existence. We are called upon to *support* the Emperor, succour the crown of Spain, rescue the king of Sardinia, assist our *trusty* ally, the king of Prussia, and maintain his holiness the Pope\*.

\* *Extract from the SUN, Tuesday, March 3, 1795.*

“ *Exeter, Feb. 15.* Last week a detachment of the 12th dragoons arrived at *Tavistock*, lately from ROME, where they did duty at the *Palace* of the POPE, who consecrated both their standard and horses, and had cast for them medals with the following legend :

“ ROME SAVED BY BRITISH CANNON.”



in his rightful possessions in Italy. In fine, if there are any other powers in Europe, we are invited to be their friend and Saviour!

Nor in Europe only, but in the East and West Indies, in Africa, and America, are our fleets and armies called for, to distinguish the British name, and reap a harvest of wealth and glory.

Now, who that considers the magnitude of these objects, can question the propriety of this solemnity? Who that recounts our enemies in every quarter of the globe, can doubt that we have cause to pray? Or who that calculates our expences, will deny that we have occasion to Fast? Alas! my brethren, I much fear, unless Heaven sends some happier turn to our affairs, that we may have occasion to fast on some other days besides Wednesdays and Fridays.

But if so (say you) why not conclude an immediate peace?—This leads me to shew,

4. The *impropriety* and *impossibility* of *peace*, and the inconsistency of the arguments advanced in favour of it.

Last year we had retrieved Flanders and Brabant; then we were told the time of success was the proper time for securing advantageous conditions. Now, it is pretended, we have been altogether unfortunate, and

should therefore seek immediate peace. Equally vain are both these pretences. Should we stoop in the hour of triumph? far be that! Farther still from Britons to despond at a little ill success; rather should it arouse us to "prosecute the war with vigour," and never give it up while "a *man* or a *guinea*" shall remain within the country.

But what ill fortune have we met with that is not counter-balanced by successes? Flanders and Brabant are lost; but we have gained Corfica. Holland is also gone, but we have got the Stadtholder and his family. And should even Spain follow, it is highly probable we may obtain the king and royal household.

Besides, with whom should we treat for peace? shall a pious and religious nation, such as ours is, negotiate with infidels and atheists? or if we surmount this difficulty, is it likely that they would treat with us?

Supposing however a peace could be even settled, the present would be a most inconvenient time, since I am informed from the best authority, that many of the agents, contractors, and artificers, employed by government have not yet made their fortunes, and would be thrown out of bread by it; not to say how impossible it would be to find employment for the *immense* army, which would return home!

When then, it may be asked, shall we make peace? I answer, When our enemies are humbled with proper submission at our feet, or rather (which is quite as likely) when we have *exterminated* them from the face of all the earth!

It is now time to draw to a *conclusion*—but permit me first, my brethren, to drop a word of justification, with respect to myself, and of caution with respect to others.

First, my brethren, be it known to you, that I was educated under a practitioner of great eminence, in the noble city of Oxford—who, I dare say, is well remembered by many of the heads of houses, as having been shaver to the university about the time that six young men were expelled for praying, reading, and expounding the scriptures. And I wot it was a warning to them, for we have not heard of any more being charged with those offences since. But this by the bye; many of the good people of Oxford, I trust, can testify the ardour and diligence with which my studies were pursued for several years. Even when I was too young to be entrusted with living faces, I well remember lathering my master's blocks. Being always ambitious of shaving



the gentlemen of the university, I have placed Mr. Vice-chancellor's blessed wig on one of our large blocks (it would have done you good to see how natural it looked!) and when I had placed my shaving cloth, just where his reverence wears something of the same kind, it would have delighted you to have seen how carefully I lathered him (I mean the block) how respectfully I took him by the nose, and how gently I scraped, for fear of blunting my master's razors.

Having said thus much on the most agreeable of all subjects—beloved SELF, permit me to give you a word of caution with respect to others. Beware of unskilful and unlicensed pretenders. Our beards and faces, my brethren, are of no small consequence, and should be trusted with none but regular professors. For I know, my beloved, though many think meanly of our occupation it is closely connected with the sciences and learned languages, and above all, requires a good elocution, a strong memory, and a fair character.

As for the *Sciences*—though the art has been degraded by quacks and pretenders, wot ye not that shaving is a branch of chiurgery, as well as tooth-drawing, and very closely connected with *pblebotomy*, vulgarly called bleeding?—also, that we are originally al-

lied to the minstrelly, and that every shaver formerly kept a lute for the entertainment of his customers, as now a newspaper?—As for politics, that science is almost peculiar to us.

Then for *Languages*—do we not employ Hebrew inscriptions, even at our windows? Ah! my brethren, such as even heads of houses cannot interpret. And for the modern languages, do we not shave French, Dutch, and Italian gemmen as well as English. Talk you of Lectures?—in which of your colleges are lectures heard with that *attention*, and carried away with that *retention* as in our shaving offices?

As to *elocution*, most of our profession are good orators, and can harangue for an hour or two, if required, on the state of Europe, the balance of power, the finances, &c. as ably as a Chancellor of the Exchequer. A good *memory* is also most obviously necessary, and the want of it unquestionably a misfortune. I have known a brother so unhappy as not only to forget his own customers, but also, within about seven years afterwards, to forget he ever had been of the profession, and not to be able to recollect, even upon his “Bible Oath,” that he had ever shaved any person but himself.

Permit me to add a word, as to the *dignity*

of our profession, which can not only boast of prelates and prime-ministers among its practitioners, but even of popes and princes. The Jews had several kings, who distinguished themselves in this profession, particularly Rehoboam. Nebuchadnezzar shaved all the nations round about him; but at last was handsomely shaved himself. The famous emperor Vespasian shaved the Roman empire: and has not our own country produced royal shavers? Were none of the Henrys, Jameses, and Charleses, eminent in this occupation? Yes, my brethren, but I repress the vanity, or I could enlarge greatly here.

There are, indeed, my brethren, some persons rash enough to be their own operators—in plain English, they will shave themselves; and by this means “our craft is in danger.” But how shall I paint the madness of these people? and to what shall I compare it? I know not, except to the folly and rashness of those people who presume to judge for themselves in matters of faith, instead of relying on their spiritual guides, as is the true old catholic way—Who will make their own creeds, and endeavour to save their own souls\*—but I leave these to the Reverend

\* See Dr. Tatham's Sermon suitable to the times.



clergy ; I am concerned only with the former, and sure am I that both these mistakes are equally dangerous.—Yes, my friends, shavers are as necessary as clergymen, and your part is only to judge of their abilities and qualifications.—And here modesty only permits me to say, I hope you will recollect the hints I gave you of the studies and labour by which I prepared myself for my profession.

There is one other class of people I must just mention—those who, though not able to shave themselves, have yet the temerity to find fault with their shavers. Alas ! first, how should you be able to criticize our conduct ? How should you know how to raise a lather, or to strop a razor—much less to direct us in the very act of shaving ? But you complain we shave too close, too rough, or the like—but do you know better than we, whose business and study it is?—for shame, my brethren ! no more complaining, but submission—unconditional, unlimited submission. “ It is the great misfortune of the present day, that every subject is open to vulgar investigation,” not excepting the sublime mystery of shaving.

*FINIS.*